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CHRISTIAN ASSURANCE.

The following excellent remarks on the different kinds of assurance mentioned in the New Testament, are from Letters and Papers of the late Rev. Dr. Scott.

The full asurance of faith is a very distinct thing from *the full assurance of hope*. I apprehend that this distinction, though not generally marked by divines, is no subtlety, but is of much importance.

"St. Paul speaks of the *full assurance of understanding*, of the *full assurance of faith*, and of the *full assurance of hope*. Now, it may easily be made to appear how the first of these is fundamental to the second and that to the third.

"When the understanding is enlightened by the Holy Spirit, to see the glory and loveliness of the divine character, the excellency and reasonableness of God's law, and the other truths of depending on these as above explained; a clew is then obtained by which to unravel the many difficulties that before perplexed the soul in considering the several doctrines of the gospel. Before, all appeared confused, inconsistent, contradictory, unintelligible: but now all is viewed in a new light. The confusion vanishes, apparent contradictions are easily reconciled, and and all appears consistent, harmonious, and easily deducible from obvious principles. But this is not attained all at once. At first a glimmering light breaks in upon the soul, like the day-break in the east, and brings a convincing power with it. Gradually this light increases, in the diligent use of means. As it increases, difficulties vanish; until at length the diligent soul rises above perplexities, and attains that *full assurance of understanding*, which makes the whole scheme of divine truth manifest in its harmony and glory.

"From this *full assurance of understanding* springs *the full assurance of faith*. A faint and feeble understanding of the glory of divine truth produces some degree of faith: as the measure of such understanding increases, faith increases; and when the soul is enriched with the full assurance of the former, the latter rises in a corresponding degree, and hesitation and doubt are for the time excluded. But as it is found in experience that divine truths are not at all times equally present to the soul; do not at all times appear alike distinct, evident, bright, glorious, and lovely, but with very considerable variations, arising partly from the connexion which our bodily frame has with the state of our souls, and partly from indolence, worldly cares, and our remaining corrupt affections, Satan's temptations and the withholding of the Holy Spirit's influences, when by sin we have grieved him: hence it follows that no man's faith is always alike firm and assured. At some times divine truths appear so near, real, bright, and glorious, that no doubt remains, and the soul embraces, delights in, and is influenced by them in doing and suffering, venturing and renouncing, without hesitation or reluctance: as if the truths believed were objects of sight and sense, At other times they appear more remote and dim and obscure: and, although the recollection either of the external evidence, or of the internal excellency, or of these bright and convincing discoveries of them, stays the mind, confirms the judgment, and excludes prevailing doubt; yet unbelief struggles, and faith must struggle too; and the soul amid this conflict acts with less vigor and more hesitation than at other times. Yet still that person is an assured believer, notwithstanding these variations and conflicts, who is so satisfied in his judgment concerning the truth of the revelations contained in the Bible, as to account all doubts respecting them his infirmity, his temptation, his sin and grief; to oppose them pray against them, and be humbled for them as such; and habitually to act as one who does indeed believe that things really are, and will be found to be as the Bible declares.

"From this assurance of faith springs lively *hope* of our interest in the promised blessings. A man who has such a view of the internal glory of divine truths as to be habitually and assuredly persuaded that they are from God, has indeed that very experience which might convince him that the salvation of the gospel belongs to him, and produce *assurance of hope*, if he did but know how justly to reason from the premises; for that God *who caused the light to shine out of darkness hath shined into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ*. But generally this light is small at first; much darkness remains; and many things prevent the soul's judging accurately in its own case: so that it is not only very possible, but very common, for persons to be so deeply convinced of the truth of the gospel, as to be so influenced by the conviction, as to be evidently proved true and assured believers—persons who have no allowed or prevailing doubt of its being the truth of God—who are yet very far from *the full assurance of hope*; yea are greatly discouraged by fears that they have *no part or lot in the matter*. That the gospel is true they assuredly believe, and do not scruple to stake their all upon it, and risk their dearest interests for it: that all true believers shall be saved they doubt not: but whether they are themselves true believers they much doubt; indeed, their hopes of it are comparatively feeble. Now this, at first sight, may appear very strange, but, when we consider what caution the Bible gives against deceiving ourselves; what deceitfulness there is in the heart of man; what subtlety Satan employs to deceive; what numbers are actually deceived; when these things are laid together, no wonder that a sincere, humble person, who respects the word of God, is acquainted with and jealous of his own heart, and greatly afraid of delusion where so much is at stake, should hesitate in this matter; should not be apt to conclude at once that his faith is living and effectual, or to be over-confident. However, his faith produces a degree of *hope* of the right sort. *My soul longeth for thy salvation, and I hope in thy word.*. He is assured that God is infinitely merciful; that he gave his Son to die for sinners; that there is *forgiveness with him*, consistently with his justice, and to his glory for even the chief of sinners; that sinners are invited to come and receive freely; that all who come rightly are accepted; he is conscious that he desires to come aright; he hopes that the Lord will teach him so to come—for *good and upright is the Lord, therefore will he teach sinners in the way:* and so he hopes, though diffidently, that he shall be saved.

"Further; supposing his judgment sound and his conduct conscientious and diligent, his hope grows stronger. Comparing daily his prevailing desires, experiences affections, and dispositions with what he reads in the Bible concerning those which are peculiar to true Christians, as distinguished from hypocrites & self-deceivers, he is conscious that there is an agreement between them. Feeling stronger aversion to sin, and more earnest desires after holiness, love to God and man, zeal for the divine honour in the world, and other dispositions of the children of God; accompanied with tenderness of conscience mourning for sin distaste for former carnal delights, and longing after spiritual pleasures, he becomes more and more satisfied that, though he be but a feeble Christian, assuredly he is one.—Thus he comes to an *assured hope*, settled in his judgment; and is satisfied habitually, from the testimony of his con, science, compared with the word of God that his state is safe.—But at times he feels more sensibly love, gratitude, delight, confidence in God, zeal for his cause through the immediate influence of *the Spirit of adoption*, who, *thus witnessing with his spirit that he is a child of God*, gives him a more delightful assurance, yea foretaste of salvation; which not only is a present refreshment, but a confirmation of his assured hope for the future.

QUARTERLY REVIEW ON MISSIONS.

The following is copied from an article in the last number of the London Quarterly Review on the Church of England Missions. The writer contrasts the free-will offerings here mentioned, with the means adopted by the Jesuits to extort money from their deluded followers, for the purpose, of extending the influence of the Romish Hierarchy.

No minister, however expert in the art of raising money could ever succeed in putting so many ways and means in motion as have been devised by the ingenuity of missionary directors and collectors, or suggested by those who took a lively interest in the cause. Large sums are continually produced by penny a week subscriptions. 'It has been calculated,' says the London Missionary Society in a late report, 'that if every house in great Britain raised only one penny per week, the product would be 450,000*l*. per annum.' It is curious to look over the reports, and observe by what various devices the amount of the yearly receipts is swollen. A little is done by missionary boxes, in shops or in private houses, like the poor boxes in our churches. Schools and juvenile Societies supply more; a great deal is raised by Ladies, Branch Societies, or Associations; something from the sale of pin-cushions and ladies' work of all kinds. In an Evangelical Magazine before us these items appear—by selling matches 1*l*. 5*s*.; by lending tracts, 2*l*. 0*s*. 9*d*.; Sunday school boys, 7*s*. 6*d*.; sales of ornamental mouse-traps, 1*l*. 4*s*. 6*d*. One tradesman in a small way, lays aside for this purpose the odd pence in every day's receipts, and recommends others to follow his example; another, in still humbler life does the same with the farthings. The wife of a Greenwich pensioner presented to a late Wesleyan Missionary meeting at Greenwich, a bag containing nine hundred and sixty farthings. One person gives every year the produce of a cherry-tree. Sometimes a Sunday school girl presents a portion of her earnings. Sometimes the workmen at a manufactory contribute largely and not unfrequently servants make their contributions in proportion, which evince a noble spirit. If an item now and then appears, which may raise a smile, there are others which excite a different feeling.—One sum of 100*l*. and another of 150*l*., are given as offerings to God for an unexpected accession of fortune. One of the last Missionary Registers acknowledges ten pounds as a thank offering on the recovery of a child. A lady presents thirty pounds as the produce of her jewels; and a blind basket-girl as many shillings, being the amount of what candles must have cost her during the winter, if she had eyes to see. What a sunshine of the soul must that poor girl have enjoyed! 'If thou hast much, give plenteously; if thou hast little do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. This cruse will not fail. The whole receipt of the Church Missionary Society for its first thirteen years was little more than 22,000*l*.; last year the income exceeded 39,000*l*. 'In reference to this subject,' they say, 'there is a fact to be stated which deserves attention. On a careful investigation, it appears the Society never had, since it began to send out missionaries, and has not at this moment, more funds in hand than would serve to discharge its actual obligations on account of its missions in various parts of the world. And yet it has never been put to any difficulty in discharging the obligations which it had contracted: nor has it been withheld, merely by the want of funds, from entering on any promising undertaking brought before its Committees. The Committees state this fact as a ground of thankfulness to Almighty God, that he has enabled the Society to proceed with such an equal and steady course.'

At this time the Church Missionary Society employs four hundred and nineteen labourers, of whom only 106 are Europeans. The rest are natives of the respective countries in which they are employed as teachers or readers of the Scriptures. It has nine missions, subdivided into 42 Missionary stations. These missions are the West African, the Mediteranean, Calcutta, and North Indian, Madras and South Indian, Bombay, and Western Indian, Ceylon, Australasia, the West Indies Missions, and the North West American. With these missions 255 schools are connected in which more than 13,000 scholars are at this time receiving instruction, of whom about 1400 are adults; and ten printing presses are actively employed in various missionary stations in printing the Scriptures, tracts and elementary books for the schools.

REMARKABLE EXAMPLE OF LIBERALITY.

Mr. Solomon Goodell, who died at Jamaica, Vermont, in Sept. 1815, at the age of about 70, furnished one of the most remarkable instances of Christian liberality: not because the sums, which he gave in religious charity, were so large as those given by more wealthy individuals: (for if we are correctly informed, his property could not, at any time, have been sold for $5000;) but because he pursued a course of charity, *as a business for life*, with a laborious self-denial, a hardihood, a perseverance, and an enlarged catholicism, which unitedly formed a character of Christian heroism, as rare as it is honorable.

About the year 1800, the writer of these lines observed a donation of $100 to the Connecticut Missionary Society, published in the annual accounts, as from Mr. Goodell. Such donations were, at that time, very uncommon in this country, and in regard to that society, nearly or quite unprecedented. The thought occurred, that doubtless, some gentleman of independent fortune had thought proper to take up his residence in the interior of Vermont, and that he considered the Society just named a good channel for his pious beneficence. This conclusion was strengthened by seeing a similar donation from the same source, at the return of each successive year for a considerable period.

When the American Board of Foreign Missions began its operations, Mr. Goodell did not wait for an agent to visit him; but sent a message, (or came himself,) more than 50 miles to a member of the Board, saying that he wished to subscribe $500 for immediate use, and $1,000 for the permanent fund. He sent $50 as earnest money, and said he would forward the remaining $450 as soon as he could raise that sum; and would pay the interest annually upon the $1,000 till the principal should be paid. This engagement he punctually complied with, paying the interest, and just before his death, transferring notes and bonds secured by mortgages, which (including the $1,000 above mentioned,) amounted to $1,-708 37; that is, a new donation was made of $708 37, to which was afterwards added another bond and mortgage of $350.

Before this last transaction, he had made repeated intermediate donations. At one time he brought to the Rev. Dr. Lyman, of Hatfield, (the member of the Board above referred to,) the sum of $465. After the money was counted, Dr. Lyman said to him, "I presume, sir, you wish this sum endorsed upon your note of $1,000." "O no," was his reply, "I believe that note is good yet. This is a separate matter." He then expressed his wish, that the money might be remitted toward repairing the loss sustained by the Baptist Missionaries at Serampore. He regretted that he had not been able to make the sum $500,—consoled himself with the thought, that he might do it still, at some period not very distant, and said that if any of the bank notes proved less valuable than specie, he would make up the deficiency.

Mr. Goodell had made what he thought suitable provision for his children, as he passed thro' life. After consulting his wife, he left her such a portion of his estate as was satisfactory to her, gave several small legacies, and made the Board his residuary legatee. He supposed that the property, left to the Board by will, would not be less than $1,000; but as some part of it was, and still is, unsaleable, the exact amount cannot be stated.

In a summary view of Mr. Goodell's donations in aid of missions to the heathen, we find them acknowledged in the Panoplist to have been $3,686 16.—*Miss. Herald.*

RELIGION IN EAST FLORIDA.

Extract of a letter from the Rev. JOSIAH EVANS, *dated Tallahassee, April* 4, 1825.

"A mission was established at this place at the last session of the South-Carolina Conference, and the writer was appointed to the charge of it.

"The state of the church," says Mr. Evans, "exhibits very gloomy appearances in this district of country at present. Zion, it may truly be said, is here in the wilderness both literally and spiritually. The few professors of religion who have emigrated to this country, seem to have much declined in the divine life, having had all the difficulties to encounter which are generally incident to moving and establishing new settlements; and finding themselves destitute of the means of grace, it is not surprising to find them languishing in spiritual things. I think, nevertheless that we have reason to anticipate good things even here, Though some professors have evidently lost ground in religious enjoyment, and as some of the older settlers have told me that they have not heard a sermon for three years, yet they have not lost their relish for the gospel, but seem very solicitous to have it introduced among them; and I hope that we shall not be backward in attending to their calls.

"This country is certainly destined to become very populous in a short time.—Such are its excellences that it can not fail to attract the attention of many from the older settlements of our country. The soil is very fertile, the water good, a temperate and salubrious climate, navigable streams of water, the land producing all the necessaries, and even luxuries of life."

[*Chr. Watchman.*

POPERY AND PROTESTANTISM.

How triunphantly, or rather with what exultation the Romanists reproach the Protestants for their numerous schisms, is well known. At this time there are Protestant missionaries abroad from all these communities which are agreed upon the fundamental doctrines of the Christian faith. Lutherans and Calvinists are thus employed; Presbyterians and Independents, Baptists, Moravians, Methodists and members of the church of England. But among heathen nations (as in Popish countries) the points of difference between them are overlooked or forgotten; and they have, in every instance, without a single exception, given each other the right hand of fellowship in cordial co-operation. Whereas among the Roman Catholics those divisions and animosities which are kept down in Europe by the temporal authority of the church have broken out in their missions. Jesuits, and Dominicans, and Franciscans, and Carmelites, have intrigued against, and counterworked, and undermined each other; and in some instances have engaged their converts in actual hostilities; for the boasted unity of the Romish church bears examination no better than its other pretensions.

[*Lon. Quar. Review.*

From the Mariners' Magazine.

ADDRESS IN THE MARINERS' CHURCH.

In accordance with the arrangements of the Port Society, in New-York, an address was delivered in this Church on Sunday evening, the 7th inst. and a collection taken up for the benefit of the Institution.

Pointing to the establishment, in 1817, of the first Institution for the benefit of seamen, the speaker proceeded to show that the prophecy in his text, "The abundance of the sea shall be converted unto thee," was marching onward to accomplishment. He took a rapid view of the movements in the Christian world, and showed, by reference to experience, that in the providence of God the accomplishment of any great work is always preceded by an enlargement of the hearts of his people. This was the case in this instance: There are in the world upwards of 70 Bethel Unions, 33 Marine Bible Societies, and 15 Churches and Floating Chapels. This was a good beginning, and evinced an enlargement of Christian benevolence. But when we come to see *two millions* of seamen perishing for want of the bread of life, an immense disproportion between the demand and the means of supply is affectingly apparent. The effects so far, however, have been all that could have been anticipated—labour has every where been followed with most complete success.

In less than eight years, he stated, upwards of 120,000 seamen, including families on the river Thames, had been brought under the sound of the gospel by the efforts of the London Seamen's Friend Society; and during the same period, the age of the oldest institution for their benefit, upwards of 5000 have been converted to God in the Port of London alone! At Liverpool, and in the little Port of Leith (Scotland) extensive and munificent provision has been made; Floating Chapels, Seamen's libraries, prayer meetings, boarding houses, Savings Banks, &c. are now exercising in those ports a powerful and united influence to reclaim and reform the wandering mariner. Pausing a moment to dwell upon the already happy results of these benevolent labours, the reverend Speaker passed on to the United States; in which, it was said, there are employed 100,000 Seamen. Of this number the city of New-York has 20,-000, about 5000 of whom are constantly in Port; add to this number the families of the whole, and we have 12,000 souls who look to the friends of this Institution for the means of grace. To supply this demand *one* Mariner's Church had been erected, and about $1200 was *annually* raised for the support of the gospel; which, excepting a weekly prayer meeting (which he *hoped* was well attended!) is the amount of what is done in the Port of New-York for Seamen.

He would mention one other encouraging fact; since the establishment of this Church (about four years ago) it has been ascertained that through its instrumentality 100 Seamen have been made the subjects of Divine grace—how many more it is impossible to ascertain; but he would venture to say that as many mariners had not been brought to the light of the gospel in this city in 100 years before! We regret that it is not in our power to give the substance of this able address, for we are perfectly satisfied that its influence on the cause would be great and lasting. The collection amounted to $112, 07.

LOVE TO CHRIST EXPRESSED BY A DYING INFANT.

"A little child was asked, when dying, where it was going? "To heaven," said the child. "And what makes you wish to be there," said one. "Because Christ is there" said the child. "But," said a friend, "what if Christ should leave heaven!" "Well," said the child, "I will go with him." Sometime before its departure, it expressed a with to have a golden crown, when it died. "And what will you do," said one, "with the golden crown?" "I will take the crown" said the child, "and cast it at the feet of Christ."

Reward of Dishonesty.—The only sailor who perished in the Kent Indiaman, as we learn by the British Sailor's Magazine, was present in the hold very shortly after the commencement of the fire which destroyed the vessel, when, availing himself of the confusion, he hastened to the cabin of the second mate, forced open the desk, and took from thence 400 sovereigns, which he rolled up in a handkerchief, and tied round his waist; but in attempting to leap into one of the boats, he fell short, and the *weight of his spoils caused him immediately to sink!* Unhappy sailor, of what avail was his 400 sovereigns when he lifted up his eyes in an eternal world, and stood before a righteous judge as a self-convicted robber! What if he had gained the whole world, and could have put it round him, it would only have sunk him *deeper and quicker* into the bottomless pit. How many millions of immortal souls have gone down to this abyss, loaded with ill-gotten wealth!

SABBATH SCHOOLS IN NEWBURY-PORT.

One Trustee says,—Three of the scholars have been called into the eternal world, who gave pleasing evidence of piety. One, a child of ten years of age, was during her sickness, much interested in her lessons committed at the Sabbath School. She was often reading her Bible, and repeating passages of scripture; and when too weak to read herself, requested some one to read to her. This child undoubtedly received all her religious impressions at the Sabbath School. Another was often visited by her teacher, to whom she frequently spoke on her Sabbath school lessons, and remarked that they were a great comfort to her. Six others have recently expressed a hope that they have passed from death unto life, and give satisfactory evidence of such a change.

Another teacher says,—M. D. is the only one among the scholars, who has made a profession of religion. Her serious impressions she attributes to her teachers, whose conversation was the means of making her to feel the importance of religion. As far as I can ascertain, the number of deaths are six; in three of which cases, they gave good evidence that the religious instruction which they have received at the Sabbath school, dwelt much on their minds during their sickness. E. W. G. was one of the first scholars, and was attending the third season, when she was taken sick and died, aged thirteen years. During her sickness, her mind dwelt much on the religious instruction which she received at the Sabbath school. She was never known to express a wish to recover but once, and that was, that she might have the privilege of attending the Sabbath school. When she was so feeble that she could speak only in a low whisper, she called her grandmother to her bed, and said, "I could repeat to you all my Sabbath school lessons, if I had strength of voice;—but I am too weak;—they are fresh in my memory." When dying, she bade her friends farewell, and said, "I long to depart to see Jesus." C. D. had a very distressing sickness, but was remarkably patient and submissive; she would occasionally speak of her Sabbath school instruction, and lamented that she did not make a better improvement of it while

n health. It was observed to her, that one of the scholars had left off going. "Oh," said she, "if I get well, I hope I shall never feel too old to go." She spoke of her teacher with much affection. She expressed a willingness to die, and a wish to be gone. She was asked if her desire to die was not to get rid of pain? "Oh no, but a desire too see Christ."

Another says,—Two of the scholars have died. One was habitually serious and attentive in health; but when violent sickness laid her on the bed of death, she was, at first, much alarmed; but a few days previous to her dissolution, she expressed a perfect willingness to die; and in answer to the question, Are you willing to leave all your friends? naming them separately, she said, "Yes, all." The second was a little girl in her eleventh year, whose death was occasioned by her taking cold, in her zeal to attend school and church in wet weather. Her teacher says she never had occasion to reprove her for inattention, tardy attendance, or indifferent recitations; and often would the tear start into her eye, as she sung the simple praises of her Creator. When disease had marked her for its victim, the only regret she expressed was on a Sabbath day. "Oh, mother, that I could go to church." No other murmuring word escaped her. She often spoke of her Saviour, and of prayer; and when asked a day or two previous to her death, if she performed that duty, sweetly answered, "I do try to pray." She sent to her teacher to request prayer for her at the Sabbath school; and on the following morning fell asleep in Jesus; leaving not a doubt on the minds of those around her, that her heart was changed by Divine grace, and that her Sabbath school instructions were very conducive to this effect.

Another teacher says of those reported by her,—Five have made a profession of religion, three entertain a hope of an interest in Christ, and eight are in some measure awakened to a sense of their situation as sinners, and their need of obtaining mercy through a Redeemer. Five of the children have been taken from the instructions they were receiving at the school, to render an account of the improvement they had made of them, before *their* and *our* Judge in heaven. Only one of them left any good evidence that her account would be rendered in with joy. S. A. P. attended punctually three seasons, not suffering any weather, however boisterous, to prevent her; after saying to her mother, "What a blessed thing it is to have Sabbath schools, I would not miss of one for ever so much. Her teacher observing her to weep one day, asked what *ailed* her? she replied, she was a sinner. She asked her if she did not love God? "Oh, yes," said she, "I love him better than I do my parents; I love him different from what I do them, and yet I keep sinning against him." At about eleven years of age, she went to service in a family in a distant town, and attended a Sabbath school there; and she continued still to manifest the same spirit of piety, and spent much of her time in reading the Bible. It was noticed by the family, that when she went up to bed with the younger children, she was absent a long while; and one of them followed her up one evening, to ascertain what detained her, and found her in prayer with the children; which she invariably continued until her last sickness. On being askek if she wanted to get well? "I only want," she replied, "to be submissive to God's will." She begged her mother to be faithful to her other children, and not to let them learn silly stories, and songs, which only filled their minds with vain thoughts; but to send them to Sabbath schools, where they would learn the Bible and good hymns. Just before her death, some one asked her, how she felt? "Oh," said she, "I am almost at home;—I shall soon see my Saviour."

SABBATH SCHOOLS IN BOSTON.

The following statement relative to Sabbath schools in this city, embraces, in substance, the facts communicated at a Quarterly Meeting of Teachers in the month of April.—*Rec. & Tel.*

Reports were received from 14 schools, stating the average attendance each Sabbath to be 220 teachers, and 1525 scholars. There are nine other schools, not reported, supposed to contain about 100 teachers and 600 scholars, making the whole number engaged every Sabbath, 300 teachers and 2100 scholars. Most of these schools have been in operation from five to nine years, and whether we look at the effect produced by them upon the teachers, or children, the evidence of their importance and utility is overwhelming.

In the schools reported, 52 of the teachers have made a public profession of religion, six of them are now preachers of the gospel at home and one a missionary at the Sandwich Islands. Those who have become ministers were members of the same school in which eight other teachers have become hopefully pious. One of them received her first religious impressions by reflecting upon her enormous guilt in rejecting that Saviour, she had a few hours before been recommending to her class. In another school there have been, since the last quarterly meeting, two hopeful conversions among the teachers, and four or five others remain under serious impressions.

With regard to the scholars, in addition to that abundance of the good seed which has been sown in so many immortal minds, fitted to make them wise unto salvation, it was stated that fourteen have become hopefully pious; three of these are dead, most of the others are members of our churches, and two of them in a course of preparation for the gospel ministry. In that school to which eight of the fourteen belonged, one other scholar since the last quarterly meeting, has hopefully experienced the grace of Christ, and several others are now considerably exercised on the subject of religion.

CONNECTICUT SABBATH SCHOOLS

The school at Bosrahville, was commenced and continued for about two years, with only one teacher.

A great number of books and tracts have been distributed among the scholars, which has had a favourable effect. A signal blessing has attended this school, and the moral influence throughout the village is visibly manifest. No less than fifteen of the scholars have made a public profession of their faith.

The school at Norwich First Society, was commenced in the summer of 1816, and has been productive of much good. The report of the Superintendent informs us that since the formation of the school, *four* of those who have been engaged as teachers, and seven of those who were scholars, have made a public profession of their faith in the Lord Jesus. Among the latter are two who attended the school during the last summer.

The Sabbath School in Chelsea Society, was commenced in the summer of 1815, by the exertions of a few individuals, who succeeded in obtaining a number of scholars, but not without some opposition from those persons who did not see the utility of the plan. The founders of the Institution were not themselves possessed of personal piety, yet they prosecuted the work with an ardour which could not escape the notice of professing Christians, and conscience silently whispered, "Why stand *ye* all the day idle." At the request of the youthful band who commenced the school, a number of pious friends consented to associate with them, in order that they might at least ascertain the nature and probable result of these efforts. They found a well organized school, and *piety* alone was wanting. The deficiency was deeply felt by those who were not pious—they repeatedly expressed a wish to retire from the school, as being unqualified for its duties, and were as frequently solicited to seek and obtain the grand requisite. As the school enlarged, the question became imperative, "How shall we obtain pious teachers?" As it was a season of general apathy on the subject of religion, the only reply that could be made, was, "Pray ye to the Lord of the harvest." Strong desires were excited, and the blessing was at length received. Within the period of one year, *thirteen* persons were added to the number of pious teachers, all recent converts; seven of whom had been previously engaged in the school.—This event to those who were watching the aspect of Providence, seemed a happy answer to the question, "Is it right for those who are *not* pious to engage in Sabbath School labours?"

Religious Intelligence.

PALESTINE MISSION.

Extract of a letter from Rev. Mr. Goodell to his brother, residing in the vicinity of Utica.

Beyroot, Jan. 13, 1825.

My Dear Brother,—My instructer in Turkish is an Armenian Archbishop, who occupies a room in my house, and eats at my table. He has renounced many of the errors of his church; and has recently married a wife, which is never allowed to the Armenian clergy.

During the last six months, we have had a school for Arab boys, consisting of about 30 scholars.—Last Sabbath, we opened a Sabbath school.—Mr. Bird also gives daily instruction in Italian to an interesting class of Arab boys.—And I have taken a little boy and girl into the family, who learn very well. Many of the people call to see us, with whom we read the scriptures, and converse on divine subjects. A few days since, I saw an Armenian priest saying his prayers, as he walked backwards and forwards among the trees of the garden. He accepted an invitation to walk up, but continued at his devotions till he had reached the top of the stairs. He was from Aleppo, and belonged to the schismatics, who acknowledge the Pope as the head of the Church. He asked me, as all the papists do, about the keys which were intrusted to Peter, and the power given to him to bind or loose whomsoever he would. I shewed him from Matth. 18. 18, that all the disciples possessed this power in common; and that properly speaking it was a privilege of the Church; every Church of Christ had this power, because every true Church acted with Christ, receiving whom he would receive, and excluding whom he would exclude, and thus all its acts were ratified in heaven. But, if any Church should become corrupt, and exclude whom Christ would receive, and receive whom he would reject—that would cease to be a church of Christ, and none of its acts would be acknowledged by him. The Church will join with Christ in excluding from his kingdom every thing that offends and works iniquity—"Know ye not," said the Apostle, "that ye shall judge angels?" He then asked, why our Churches did not believe in purgatory,—I told him it was simply because in all matters of faith and practice we took the word of God for our rule, and not the commandments and traditions of men. God has undertaken to teach us all that he requires of us. He is fully competent to instruct us. Why then should we not implicitly follow his instructions. and neither add thereto nor diminish therefrom? Seeing an Arabic Bible near me, he demanded the price, pretended a wish to purchase it, but complained it was dear. I told him the book cost in England five times as much as I had charged him for it. Another person present asked, "Why are the English such fools, as to bring books here for sale, if they are sustaining such a loss?"—"Why," I asked in return, "did the Son of God come from heaven to earth, when he knew, that it would be attended with infinite expense, and that the human race, instead of being grateful for his kindness, would deride and insult him in every act of benevolence? The good people of other countries know, that you are destitute of the word of God, and are in the most imminent danger of plunging into every error and into irrecoverable ruin,—And, if they sustained a much greater loss in giving you this blessed book, they would not cease from their labours of love." All the people about us are extremely ignorant, wicked, and superstitious. They need our fervent prayers—They need our most vigorous efforts to enlighten them, and to bring them to the knowledge of the truth. Do not cease to pray that the word of the Lord may have free course and be glorified, even as it is with you. O when shall *we* witness the revivals of America? "Come from the four winds, O breath, and breathe upon these slain, that they may live."

LATEST FROM MR. WOLFF.

A Postscript to the London Jewish Expositor for July, contains accounts from Mr. Wolff, dated at Bushire, Nov. 18th, 1824, from which it appears that all his recent labours in the vicinity of the Persian Gulf have been attended with much success. He was received with great kindness and hospitality, particularly by the British Armenian inhabitants, who are earnestly desirous that some suitable persons should be immediately sent out from Great Britain, to establish and superintend schools on the Lancasterian plan for the Armenian, Persian, and Jewish children in Bushire and the vidintiy. A subscription was raised at Bushire among the more opulent inhabitants, towards defraying the necessary expense of the project, and the persons connected with the British residency contributed liberally. One officer put 20*l.* into the hands of Mr. Wolff, to be disposed of at his discretion, for the promotion of any good object, and Mr. W. assigned 10*l.* to the British Foreign Sobool Society, and 10*l.* to the London Jews' Society. The British residents at Bushire are anxious to have a missionary who will preach regularly on the Sabbath, and catechise and instruct the children in the principles of the Gospel. Mr. Wolff observes "The readiness with which the Christians at the Persian Gulf, come to Jesus Christ, and bring their children to hear the joyful sound of the Gospel, seems to show that the time is fast approaching, when the power of Satan in those countries, will be overthrown by the power of him who is set down at the right hand of the majesty on high.—*N. Y. Obs.*

INTERESTING LETTER.

The importance of pious Seamen is most convincingly shown in the following extract of a letter from Capt. Ainsley, master of the ship La Plata, to the owners, dated Montevideo, May 30. If immoral seamen are a *curse*, in foreign ports, to the cause of missions, how great a *blessing* are pious ones! It is impossible to read the following animating account of the noble conduct of a few pious seamen in a foreign port, where superstition and priestcraft bear sway, without feeling the veins glow and the heart throb. What class of men can be as useful to the cause of Christ as sailors? Let us then first endeavour to evangelize seamen, as the most effectual means of converting the heathen, and spreading far and wide the blessings of the gospel.

"I take the liberty to mention, because I think it will be agreeable to your desires, that although our temporal affairs do not afford us so lively employment as we could wish, yet the work of the Lord is not wholly left undone. I have made the La Plata, in the midst of this crooked and perverse generation, a Floating Chapel; and I believe the Lord does bless our endeavours to serve him, by giving us on the Sabbath day about thirty attentive hearers of the Word of Life, and almost every night more or less. I send my boat ashore on Sunday morning and evening, to press seamen from the service of the devil to the worship of God, who has not suffered them to return void, but generally full, with some seamen of all nations, and tradesmen. The captain of the Diana sent his boat too, and brought several, with his ship's company; and the crew of another American, with two or three mates, completely filled my little cabin with a goodly company, and two merchants from the shore; and I find that two or three who never prayed before, have been constrained to call upon their God for mercy, and there appears a visible change in their manner of conversation. So far the Bethel Flag does not fly in vain, and I trust it will not, when the glory of God is the prize for those who come unto him.

"I would not forget to mention to you that your ship is in some measure manned by missionaries, as there is not one who is not ready to declare the name of Jesus: the work of God has been so powerful among us on our passage, that to a man they are praying men. This is my greatest happiness, to know by experience, that God is with us of a truth in every time and place, which enables me to look through every difficulty and tribulation, knowing that his will worketh for them that love God, a more exceeding and eternal weight of glory. While the glory of God can be promoted by me, a weak instrument in his hands, or any on board the ship who have set their hands to the plough, I anticipate a glorious work in my native land, in a cause supported by God and so many able and pious men, amongst all ranks and societies."—*Mar. Magazine.*

CATTARAUGUS MISSION.

Dedication of an Indian Meeting House.

Mr. Thayer in a letter to the Secretary, dated July 9th, writes as follows:—

In my last, I mentioned that the Indians were erecting a Meeting House. It is now completed, and is a very pleasant building, thirty-two by twenty-eight feet, neatly finished. It was dedicated to Almighty God last Sabbath. The house was crowded with Indians of both parties, and white people from the surrounding settlements. Not far from four hundred souls were present to hear the word of life dispensed. Brother Harris preached the dedication Sermon. The services were all solemn; and together with the occasion, rendered it one of the most interesting scenes I have witnessed. To see a temple of the Lord rising on heathen ground, and solemnly set apart for the worship of Jehovah, is truly animating. After the dedicatory service, the Lord's Supper was administered;—there were present members of several churches; and nearly all the Indian church from Seneca.

In that House may many sinners be brought to experience the enlightening and saving power of the Gospel, and by the ordinances of grace be trained up for future glory.

BIBLE SOCIETY.

A meeting in aid of the American Bible Society was held at the Baptist meeting house in Saratoga, on Sunday the 14th inst. Very eloquent and appropriate addresses were delivered by the Rev. Doctors Feltus and Matthews, of New-York, and the Rev. Mr. Wayland, of Boston, and a collection of between 60 and 70 dollars taken up.

[*Sentinel.*

A THANK OFFERING.

The following appears in a late number of the Family Visitor.

"Twenty dollars were received in the following note from a gentleman in Indiantown, S. C. "Enclosed you will find $20 for the Colonization Society;—this donation I make to-day, as the most desirable method of commemorating the independence of my country, and the most certain way of perpetuating our blessings. I trust you will ever hear from me in this way, on the Fourth of July, while my life is spared me."

From the Missionary Herald.

EXTRACTS FROM CORRESPONDENCE.

The letter from which the following is an extract, enclosed a thank offering from "a parent," on account of the recovery of a young child from dangerous illness.

On this sheet is a check for $100 to constitute ——— ——— an Honorary Member of the A. B. C. F M.. It is an offering unto the Lord; who in great mercy has raised him from the borders of the grave to perfect health. May he be the Lord's as long as he lives.

The Rev. Miron Winslow, missionary in Ceylon, thus writes to the Treasurer.

You will perceive from our accounts, that we have received a few small donations, the principal of which is from Capt. Gordon, now residing at Ramaud, as a commercial agent. Being on business at Jaffna, he informed himself concerning the mission, and authorized the payment of 600 rix dollars,* "as a token of gratitude for what is doing by American Christians for the conversion of the world."

* At the present rate of exchange three rix dollars are about equal to one Spanish dollar.

RELIGIOUS SUMMARY.

The Connecticut Courant states that the late Wm. Woodbridge, of Stonington in that state, left by his will $1000 to the Congregational Society in that place—$500 to do. in South Groton—$500 to do. in North Groton—$500 to do. in North Stonington $400 to do. at Pawcatuck Bridge—and $100 to the Baptist church in Stonington Borough: all on condition that within one year from July 23, 1825 a sum equal to the respective donations shall be raised by the Societies named, and the whole placed in a fund for the support of their ministers.

He also bequeathed, unconditionally, $500 to the American Bible Society, $400 to the repairs of the Mystic Meeting-house, and $1000 to the town of Stonington, to assist in procuring a house of refuge for the poor, and of correction for the vicious.

Rec. & Tel.

The Receipts into the Treasury of the American Bible Society, during the month of July, amounted to $2,932. Issues from the Depository, 2345 Bibles and 1817 Testaments—valued at $2437.

Port-Au-Platt.—A "Board of Instruction of the Emigrants," has been formed at Port-au-Platt, in the island of Hayti under whose care a French and English School is now in successful operation. To encourage this object $300 were collected among the inhabitants. A "Sunday School Union" has also been formed at the same place The "Board of Instruction" has forwarded $54 to the American Sunday School Union for the purchase of books, and the "Haytien Sunday School Union" $18 for the same purpose.

Instruction in India.—Rev. B. Clough, a Wesleyan Missionary in Ceylon, says, "during the last ten years, if I may judge from the progress made in the Wesleyan Schools, from 10 to 15,000 children have been taught to read the Scriptures."

The number of Sunday Schools in Great Britain, so far as the Committee of the London Union have been able to ascertain, is 7,731—teachers, 75,284—scholars, 838,027.

Rev. Willard Preston, late of Providence, has accepted the appointmet of President of the University of Vermont.

Slaves—The Baltimore *Genius of Universal Emancipation*, states that since the first of March last, 109 slaves have been shipped from Baltimore to New Orleans for sale.

Recent publications of the American Tract Society.—No. 1. Address of the Executive Committee to the Christian Public; *with Narratives illustrating the usefulness of Tracts.*

Nineteen other Tracts have received the sanction of the Publishing Committee, and will be stereotyped and published as soon as a font of new type which has been ordered for the purpose, and which is daily expected, shall be received.—*Am. T. Mag.*

The first series of Tracts.—The Tracts will be issued on good paper, neatly executed, most of them ornamented with engravings, the edges trimmed, those of sixteen pages and over, covered; and furnished to *Auxiliary Tract Societies at twenty per cent. discount* from the usual rate of ten pages for a cent, no account being made of covers. To Benevolent Institutions ten per cent discount. To State and other large Societies, having their own Auxiliaries, special privileges will be granted.—*Ib.*

AMERICAN TRACT MAGAZINE.

This work will hereafter be published at N. York where the present number will be issued, under the direction of the publishing committee of the *American Tract Society.* The terms are *one dollar a volume* (or 50 cents a year) payable on the delivery of the *sixth* Number, and all persons becoming responsible for *three copies, or more,* will receive *every fourth copy gratis.*

A regular file of this work is furnished to every Auxiliary Society gratis, and also to every Agent of an Auxiliary, in consideration of every five dollars annually contributed as a donation to the Society's friends.

REVIVALS.

The following extract of a speech of Rev. Mr. Dwight of the Boston Park Street church before the Anniversary celebration of the London Sunday School Union lately held in the city of London, whither Mr. D. had repaired for the recovery of his health, gives pleasing testimony in favour of Bible Classes; and at the same time, discloses some interesting particulars relative to the late revival in Boston.

Mr. Dwight stated that when he first went to reside at Boston, about eight years ago, the Sunday school system had not been carried to the perfection it had now reached. At that time there were generally collections of boys playing in the street on the Sabbath, using the language of profaneness and indecency. He was happy to say that this was not now the case. He hoped he might be pardoned for stating a fact that came under his own knowledge. In 1822, he gave notice that he would meet such of the young people of twelve and upwards, of his own parish, as were willing to come together, once a fortnight, to receive Biblical instruction. In consequence, 36 females came on one afternoon, and 18 young men on an evening. A reverend brother of his attended with him at the first meeting of females; it lasted about an hour and a half; there was not an individual in the room but what was dissolved in tears. His brother observed that there would be a revival of religion, and this was the case; the feeling spread more and more through that town, and in the course of it not fewer than 500 were called into the church of God. This revival spread almost universally among the instructers of Sunday schools. God gave them in a peculiar way, a blessing; they cast their bread on the waters, and found it not only in the hearts of their scholars, but in their own hearts also. These revivals had been witnessed extensively in Connecticut; and in the year ending June, 1822, out of 210 Presbyterian congregations, more than 80 had been blessed with a revival of religion. Among the Christians of his country there was a wonderful increase in the conviction that the prayer of faith is a reality—that it has power with God. Many believed that prayer was irresistible, and in consequence formed associations for prayer, and their prayers had been in a wonderful manner answered.

From the Columbian Star.

NORTH CAROLINA.

Letter from a ministering brother to the publisher; dated Wayne county, August 5th, 1825.

It is with great pleasure I communicate to you at this time, an account of the outpouring of the grace of God, experienced in this part of North Carolina. He has indeed done great things for the people here. Previous to the spring of 1823, a remarkable coldness and inattention to preaching had prevailed among the people. About that time we supposed their attention was roused by the preaching of our brother M. who had recently come into the neighbourhood. Great solemnity was observed to pervade the vast crowds who attended, and much seriousness was manifested, even in companies not collected for the worship of God. This general concern increased until the spring of 1824, when they began to baptize from seven to eight and ten every meeting. These were indeed solemn and impressive times. Often at the water, I have been asked by weeping inquirers, "What *shall* I do to be saved?"

Shortly after this they began to baptize more, and once to the number of eighteen. Numbers were apparently attracted by this to attend from a distance, who feeling and seeing the wonderful effect of the Spirit of God, anxiously joined the inquirers.

This was the beginning of the work of God in this neighbourhood, the wonderful effects of which have been "marvellous in our eyes." There have been about a hundred and thirty members added to the church at Johnson Union since that time, and there probably will be many more before the revival ceases, for the same anxiety appears yet to remain among those who have not received a hope that their sins are pardoned.

To give you an idea of the present state of the revival, I need only tell you that 13 were baptized the last meeting.

* These accounts are selected from a mass of documents contained in the Appendix to the First Report of the American Sunday School Union, with such variations as were necessary in order to present them in the most convenient form.

There are also considerable revivals going on at two other churches in the neighbourhood, Cross Roads and Buelah; at one of which places, (Cross Roads) I had the pleasure of seeing three baptized last Sabbath.

KENTUCKY.

A letter to the publisher, from a brother in Port Royal, Tenn., says:

In Elkton, (Ky.) near this place, the Lord is awakening sinners to righteousness; some profess to have found the Pearl of great price, while others are inquiring what they must do to be saved. The work at present has a progressive appearance. It appears to be almost equally enjoyed by Baptists, Methodists and Presbyterians.

The Lexington Western Luminary, of the 3d August, says:—

There were added to the New Providence church, in Mercer county, under the pastoral care of the Rev. Thos. Cleland, D.D. on the 3d Sabbath in July, *sixteen* persons on examination: seven were young females, and nine heads of families; others are under deep impressions, though there appears no general excitement.

A work of grace is progressing in the Rosemary and Healing Spring Churches, within the bounds of the Savannah River Association. Upwards of a hundred members have been added to each of these churches.

In Leyden N. Y. 40 or 50 individuals have recently been admitted to the Presbyterian Church, 132 to the Baptist, and a number to the Methodist.

THE PECULIAR VALUE OF MISSIONARY LABOURS.

One of the missionaries of the U. D. M. Society, stationed at Clarendon, in Vermont, writes to the Corresponding Secretary as follows:

Our churches in Vermont present a most melancholy aspect. While we have to bless God that we are not plagued with heresies to the extent that afflicts the churches in some sections of the country, and that we are generally at peace among ourselves; and while there is much to commend in the zeal and activity of many of our ministers, and the piety and liberality of many private Christians, still there is much to deplore. The love of many waxes cold, and iniquity abounds; the Laodicean spirit of lukewarmness, the bane of all that is lovely or excellent in Zion, has chilled the ardour of our first love, and palsied the arm of pious exertion to an awful extent in the churches of Vermont. It should be recorded, however, for the encouragement of domestic missions, and to the praise and glory of divine grace, that *missionary efforts* have almost invariably been crowned with success. In nearly or quite every instance where missionary aid has been afforded to our feeble churches, and to build up our wastes, the dews of divine grace have fallen, and, in a number of instances, showers of refreshing have descended. And that, too, when all around them has been like Mount Gilboa, on which neither rain nor dew descended.

WESTERN RECORDER.

UTICA, TUESDAY, AUGUST 30, 1825.

COMMENCEMENT AT HAMILTON COLLEGE.

The Annual Commencement at Hamilton College took place last week, on Wednesday, in the village of Clinton. The weather was fine, and a large assemblage of people gave interest to the occasion. Among the gentlemen who attended from a distance, were Rev. Doct. Griffin, President of Williams College, and Rev. Mr. Wisner of the Old South Church, Boston. The exercises were highly creditable to the institution, and to the individuals who were particularly engaged. The speakers exhibited considerable developement of intellect; and it was gratifying to observe that without a single exception, they preferred the exhibition of sound sense to that of the superficial graces of oratary. We mention this last circumstance with peculiar pleasure, as affording evidence of the future promise of the graduates. The lighter graces of oratory are well in their proper place; but though they may serve to set off the well digested matter of the accomplished orator, they can do nothing towards redeeming the want of good sense and sound reflection. Every scholar should consider himself as a thinking being, and not a stage actor, a mimic or a pantomime; and though he should not be unmindful of the graces of oratory, he should always remember that they are accessory qualifications, useful only to the speaker who possesses solid acquirements; and who knows how to turn them to advantage.

The number of graduates on the late occasion was twenty three. The degree of A. M. was conferred on four. The degree of L. L. D. was conferred on Gov. Cass, of Michigan; and that of D. D. on Rev. Ezra Fisk, of Goshen.

Mixed Marriages.—A second communication on the subject of mixed marriages is found on our last page to-day. We have given it place because it is right that both sides of the question should be examined; and because the arguments embraced in it, though not entirely satisfactory to ourselves, are probably the best that can be enlisted in favour of the views of our respected correspondent, and the multitude who agree with him in opinion. Presuming that Crawford will wish for a second hearing, we forbear any further remarks of our own—but in the mean time will take the liberty of copying a few paragraphs from the last number of the Religious Intelligencer.

Before we do this, however, it may not be improper to give our readers a farther insight into the circumstances which have given rise to the discussion.

A marriage took place some years ago, between a Cherokee female, and young Hoyt, whose father is a member of the mission family in that nation. Little notice was taken of the circumstance at the time; and some things were said in its favour. A number of families of 'half breeds' also, were living in habits of civilization, and had become wealthy landholders—and much was even then said of the advances which had been made by the nation generally in the arts of civilized life. These improvements are still going forward; and there has been nothing to interrupt their progress.

A second marriage of a mixed character, as our readers will recollect, took place nearly two years ago; but as one of the parties was a resident of Cornwall, near the mission school, and the other was a member of the school, the friends of Indian improvement in the vicinity became seriously alarmed, and the enemies seized the opportunity of indulging in the most scurrilous abuse. This induced the managers of the school to give a full statement of the case; to disapprove of the connexion; and to presume that another similar instance would never occur. In this last particular they were mistaken; and the discovery, it seems, has alarmed them beyond measure; and we are not alone in our opinion. Suffice it to say, that they have again come before the public with a statement, in which they treat the whole affair, as a *criminal transaction, insulting the known sentiments of the Christian community;* while, at the same time, it appears that one of the parties is a lady of high standing for her personal endowments and eminent for her piety; and, that the other is no less a character than Elias Boudinot, who left the school three years since, and has continued to distinguish himself by his unremitting and successful exertions towards improving the character of his nation. After copying the statement just alluded to, the correspondent of the Intelligencer remarks as follows:

Upon reading this instrument it is natural to inquire, what is this crime for which no apology can be made? I have not discovered it in any of the facts stated. That a negociation for a marriage should be secret, is, it is believed, a thing of no unusual occurrence; at least, publicity is not courted on such occasions. That correspondence relative to it should be covered is not without precedent; that it should result in a settled engagement, is, one might think, the natural course of the thing. Also it is not uncommon in this state, for a minister to give previous public notice of the marriages of his parishioners, when requested to do so by the parties; but without such request, I have not understood that it is usual for ministers to make such publication.

As little am I able to make out a crime in any of the circumstances connected with this affair. The parties certainly are not too near of kin—it is not a marriage of believer with unbeliever; for both are credible professors of religion, and their character is cleared in the very charge which is brought against them. There is nothing in it which is prohibited by any code of laws, the authority of which is admitted by civilized nations. Difference of nation has not, in modern times, been considered an objection. Connexions of this kind were very common in the period embraced by the Old Testament history; and the only exception which is known to have been taken to them, is recorded in the twelfth chapter of Numbers; where we find that "Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married." No doubt the Agents have distinctly enough expressed their "disapprobation of *such connexions*," but they do not lay claim to any authority over those who have left the School, or have never been members of it; much less do they make *ex post facto* laws for the government of such persons. The disapprobation of the Christian public, even if it were universal, though it might make a thing inexpedient, cannot make it criminal. But the authors of the communication have mistaken the matter. The christian public have not universally expressed their disapprobation of "such connexions." The loudness of the expression was mistaken for its universality; while it was forgotten that a great part of the noise was emitted by those who were equally ready to clamour against every other benevolent institution. Whatever may be true in immediate vicinity of the Agents, there is the best around for saying that at a distance from them, a large portion of the friends of missions and of man, view "such connexions," with other feelings than those of disapprobation. By such persons it is thought, that all the nations of the earth are brethren, being made of one blood; and that whatever our personal preferences or antipathies may be; we have no authority to make them rules for the government of others. They think it agreeable to the genius of a republican and civilized people, that affairs of this nature should be the voluntary choice of the parties, and that they should not be arranged, nor disarranged, by the elders of the congregation, nor by any other extraneous agency. Some are of opinion, that connexions of this sort, if judiciously formed, will be a means, and are the only apparent means, of preserving the aboriginal tribes from that destruction with which the cupidity of white men is threatening them, and of raising them to the rank of a civilized and christian people.

It is not without some reluctance that these remarks are made. But it seemed due to the cause of missions, and of philanthropy, and to the rights of individuals, to present this matter in what appears to me a proper light; due also the gentlemen who have signed the "Communication," to correct their mistake respecting the sentiments on this point, of the christian public.

A FRIEND TO MISSIONS.

To the Editor of the Western Recorder.

SIR,—Permit me to say that I have somewhat of an action against you respecting your late articles on lyric poetry and musical adaptation. The articles, it is true, contain much interesting matter; and they certainly relate to an important subject which has been neglected to a culpable extent. But why should the subject be discussed in such a manner as to defeat the main object in contemplation? Most of the late selections and communications that have appeared under the head of 'poetry and music' in your paper, are calculated by their keenness and severity of remark, to disturb the quiet of those who are more immediately concerned in the discussion—and to do this, in any considerable degree, could only serve to enlist the prejudices of your readers against the force of the argument, and render them callous to every motive you could offer—at least, so the case appears to me; and I have hence been not a little concerned for your success in this important department of your editorial labours.

Nor is this all. The criticisms, if I mistake not, are too minute and too multiplied for the purposes of general utility; and, if brought directly to bear against the psalms and hymns that are now generally approved, a large portion of the latter would be stricken from the list, and denounced as unsuitable for the use of the sanctuary;—whereas, the general impression now is, that the number is too limited: and, that to diminish them would be to deduct from the existing variety of topics, which is still too incomplete for the purposes required.

I give you these few hints, Mr. Editor, with the sincerest hope, that they may prove serviceable to you; and thus contribute something towards the cause which deservedly receives so much of your attention and solicitude. X.

REMARKS.—We cheerfully give place to the preceding strictures, because we think that they are not entirely destitute of foundation. It must be remembered however, that no editor can entirely control the 'manner' of his correspondents—and if their occasional plainness and severity wears the aspect of truth; and if the object of their communications is a laudable one, it seems right that they should be permitted to speak for themselves, and that their arguments should be duly weighed. Our correspondents LAOU and PHILO LAOU, and the writer in the Christian Spectator, (to whose remarks we have given place,) appear to have one and the same object in view—that of rousing the attention of the well informed portion of community to a subject which is forever hacknied; but never attended to in right good earnest. If the moral sensibilities of the public have become somewhat obtuse in relation to this subject, as is undoubtedly the fact, then there was a necessity for "great plainness of speech," and for the strong application of truth to the understanding, and to the decisions of common sense. Nothing short of this could serve to awaken that degree of attention which is indispensable to the final success of the argument. A dangerous extreme is, however, to be carefully avoided; and for the future we trust that such occasional asperities of manner, as are *hinted* at in the preceding strictures will be less frequent.

There is also another consideration which our correspondent X, will do well to bear in mind—we allude to the circumstance that the articles in question have thus far been confined to one view of the subject, that of displaying the errors and deficiencies which call for a remedy. When this remedy comes to be distinctly pointed out, we trust that the beauties and excellences which exist in the current specimens of sacred poetry and music, will be found so far to preponderate, as to occasion no great deduction from the number of such as have been '*approved*,' and that it will be distinctly seen, that the variety of topics embraced in these specimens is sufficient for the purposes of social worship. This is altogether the most interesting and important view of the subject; and though we withhold our own remarks from it, at the present time, it is only because we expect that one of the able writers above mentioned, will soon perform the task to entire acceptance.

Our clerical readers, we hope will continue to exersise a spirit of indulgence towards us. If they are frequently alluded to in the course of this discussion, it is because of the unbounded influence they are capable of exerting in the cause. We know that their labours are arduous and multiplied beyond any former precedent; and that the duties which devolve upon them, would be enough to overwhelm them, were it not that their sufficiency is from above: yet we are persuaded that if they could be fully apprized of the extent of their own influence; and could be thoroughly convinced that it is in their power to bring about the desired reformation in the character of church music, they would soon take the subject in hand, and at length deliver it from all perplexities and embarrassments.

Several communications are unavoidably left on file this week.

POLITICAL.

DOMESTIC.

Cause of the Creeks.—Quite a number of official documents have been issued of late relative to the affairs of the Creeks and Georgians, respecting which, we have only room to remark this week, that the investigation terminated agreeably to our anticipations. Col. Crowell is established in his agency; Mr. Andrews has returned to the seat of government; and the President has declared his intention of laying the business before the next Congress, and offering his protection to the Creeks, in case that any attempt should be made by the Governor of Georgia, to enforce the conditions of the treaty.

NAVY AFFAIRS.

Commodore Porter has been condemned for "disobedience of orders—for conduct unbecoming an officer, and for insubordinate conduct;" and has been suspended six months. The Court, however, attribute his "disobedience," to "an anxious disposition on his part to maintain the honour, and advance the interests and the service of the nation."

Lieut. Whitlock was next tried on the charge of neglect of duty, in sleeping, &c. in circumstances that required peculiar care and watchfulness. He was found guilty and sentenced to two years suspension, without pay or emolument.

Lieut. Hunter was also tried for several omissions of duty, and honourably acquitted.

These decisions of the Court have been sanctioned by the President.

Commodore Stewart, by the latest accounts, was under trial for unofficer-like conduct—neglect of duty—disobedience of orders, and oppression and cruelty.

Are these transactions the offspring of private feuds among the officers, or have the latter all at once lost the high character which they have hitherto sustained?

The Fayetteville Observer says, that previous to leaving Milledgeville, Maj. Andrews reinstated Col. Crowell, the Indian Agent, in the office, from which he had been suspended, the evidence produced not sustaining any of the charges brought againrt him, but making his good conduct as agent apparent.

Northampton School.—Forty scholars from the school of Northampton, Mass. recently visited Chelmsford. Their baggage was conveyed in a one horse wagon. They had a large vehicle, with seats sufficient to accommodate half their number, drawn by four horses in which they rode by turns. This method is adapted by the instructer of the school, by whom the expenses of this tour are defrayed, for the mental and bodily improvement of his pupils. The other half of the school are on a tour to the westward.

FOREIGN.

PREVENTION OF HAIL.

Strange as it might seem at first view, that any one should think of preventing hail storms the thing has been extensively done on the European continent; and the process is thus noticed in the London Courier.

"A gentleman now on the Continent, writes that the whole country in the neighbourhood of Lausanne is undergoing a singular process, called *paragreling*. The paragreles consist of poles of 40 feet high, placed 500 feet from each other, to which conductors are attached. Great ravages are frequently occasioned to the vineyards by hail storms; and it is asserted that these conductors, by depriving the hail clouds of their superabundant electricity, will cause their contents to descend either in snow or rain."

In England Dr. Granlvile has discovered by dissecting a mummy, the age at which she died, and the disease. He has also discovered the mode of "Mummification," so as to have successfully practised it.

From Montevideo.—Capt. Heath, from Montevideo, arrived at Boston on Monday last, reports that three vessels of war sailed from that place for Buenos Ayres, to ascertain if that government intended to assist the Revolutionists, and in the event of receiving an answer in the affirmative, it was to be considered by the Emperor of the Brazils tantamount to a declaration of war, and measures adopted accordingly. Great preparations were making at Montevideo, in anticipation that such would be the result, on the return of the vessels of war.

[*Boston Daily Adv.*

A subscription for the Greeks was made at the Paris Exchange, on the 12th ult. More than two millions of francs, (nearly 400,000 dollars,) were collected in one day.

A Novel called "Brother Jonathan, or the New-Englanders," in three volumes, is announced in London, supposed to be from the pen of Neale, an American, the author of the libels on American writers, in Blackwood's Magazine.

A letter from Marseilles states, that a vessel had arrived there from Alexandria, with four of her crew dead of the plague, which raged in that city with greater intensity than could be remembered by the oldest inhabitant!

Smyrna, May 21, 1825.

The Turkish Byram was held a few days prior to our sailing, which is one of their principal holidays, and generally lasts three days. A body of Turks had laid a plan to murder the Governor during the festival, but the plot was discovered, and he immediately ordered about 30 of the ringleaders to be strangled.

POSTSCRIPT.—The news of the inundation at Serampore, proves unfounded.

THE ANNIVERSARY

Of the Oneida Sabbath School Union, will take place at the Sunday School Room in Hotel street, in the village of Utica, on Wednesday evening the 6th of September next; at which time it is expected that the question respecting the establishment of a WESTERN SABBATH SCHOOL UNION, will be considered. The Report of the past year will be presented, addresses made on the occasion, officers chosen for the ensuing year, &c. &c. Exercises to commence at half past six o'clock.

The patrons and friends of Sabbath Schools in this county and vicinity are respectfully invited to attend.

By order of the Board of Managers,

S. W. BRACE, *Cor. Sec'y*

The Board of managers are requested to convene on the preceding evening to make arrangements for said meeting.

DEATHS.

In this village, on the 24th inst. John Dominic, son of Mr. John B. Marchisi, aged 2 years and 4 months.

At Manlius, on the 24th inst. Lydia Rockwell, aged 71 years.

At Southington, Conn. on the 15th inst. the Rev. William Robinson, aged 71 years. He was born at Lebanon. At the age of 15, he was admitted a member of Yale College. A few years after he received his degree, he was chosen a tutor in that seminary, and while engaged in that office, was invited to the work of the gospel ministry in Southington, where he was ordained in January 1780. He continued in that work until 1821, when on account of his long continued and increasing infirmities he was at his own request dismissed.

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.

G. W. GORTON.

Rome, August 23, 1825. 1tfp1w

Steam Navigation Company.

THE new Steam-boat *Commerce*, Captain Seymour, with the Safety-barge *Lady Clinton*, and the new Steam-boat *Swiftsure*, Captain Stocking, with the Safety-barge *Lady Van Rensselaer*, will, until further notice, be arranged as follows:

Leave New-York.	Leave Albany.
Monday, at 10 A. M.	Monday, at 10 A. M.
Tuesday, 4 P. M.	Tuesday, 3 P. M.
Thursday, 10 A. M.	Thursday, 10 A. M.
Friday, 4 P. M.	Friday, 3 P. M.
Saturday, 4 P. M.	Saturday, 3 P. M.

For Passage, at New-York, apply on board, at the Cedar-street wharf, in the rear of the City-Hotel, or to W. C. REDFIELD, 137 Washington-street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to RATHBONE & CHAPIN, 67 Quay-street.

New-York, Aug. 15, 1825. 61tf

NEW YORK STATE

Literature Lottery,

CLASS No. 2, for 1825; will be drawn on the 20th September next, and finish in a few minutes. J. B. YATES and A. M'INTIRE, Managers. 66 Numbers—9 Ballots to be drawn.

A considererable portion of this Lottery is put up in parcels of 22 tickets, each embracing all the combination numbers, from 1 to 66, which parcels are warranted to draw at least $45 90. Those who wish to pay only the difference between the price of a parcel of twenty 22 tickets and the least sum they can possibly draw, a certificate of 22 whole Tickets can be had for $86 10, Half 43 05, Quarter 21 52, Eighth 10 76. Present price of whole Tickets $6, Halves $3, Quarters $1 50, Eights 75 cents.

Tickets and packages of Tickets for sale in a great variety of numbers at *WILLIAM CLARKE'S*, No. 53 Genesee-street, where was sold and paid a few days since, Ticket No. 17570, a prize of $5,000, and in former lotteries, prizes to the amount of $230,000.

N. B. Orders enclosing the cash (post paid) promptly attended to. Most kinds of uncurrent bank bills taken at par for Tickets.

58tf Utica, July 20, 1825.

JUST received at No. 34 Genesee Street one case elegant French

PAPER HANGINGS.

with bordering to match. Also 680 doz. shell and imitation, front and back combs.

THOMSON & LYMAN.

Utica, August 15. 1825. 5w59

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily, do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK,

Utica, June 28. 83, Genesee street.

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

TALES OF THE CRUSADERS,

BY the author of "Waverly," "Quentin Durward," &c.—Also the NORTHERN TRAVELLER, just received and for sale by

MERRELL & HASTINGS, No. 40

August 9, 1825 58tf

NOTICE

TO MANUFACTURERS OF SCYTHES.

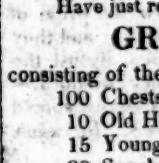
THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.



Wholesale.

J. C. HASTINGS & CO.

NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & Schiedam Gin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the Family Visitor.

HYMN.

Sing to the Lord a song of praise,
Let the loud cymbal sound;
With joy his holy alt ar raise
And scatter incense round!

Rear high the temple's stately dome,
The sacrifice prepare;
Jehovah shall in triumph come
To those who worship there,

He comes! but not in stately fanes
Does he his presence shew,
He comes! but human grandeur wanes,
And human pride is low,

No costly gifts can ever find
Acceptance in his sight;
His piercing eye pervades the mind
And learns if that be right!

Within the temple of the heart
His altar must be raised;
There must the soul its gifts impart,
And there his name be praised!

Forever let that sacred shrine
Be hallow'd at his own;
There let His Majesty divine
Erect a steadfast throne!

THE INFANT.

Blessings attend thee, little one!
Sweet pledge of mutual love!
On this new coast a stranger thrown,
Directed from above.

A father's fondness welcomes thee,
A mother's tender care
Bears on her breast thy infancy,
On love's soft pillow there.

O may the Hand that hither led,
For ever be thy guide:
Nor sorrows gather round thy head,
Nor dangers press thy side.

Live to reward thy parents' heart
For every kindness given;
And when earth's transient scenes depart,
Rejoic ewith them in heaven.

Bost. Spec.

Accidental Rhyming.—The following specimen of accidental rhyming, is rather too much for one whose pretensions to polite literature are as high as those of the first magistrate of our nation are allowed to be.

Mr. Adams to one of the Committee of the Bunker Hill Association.

Washington, June 10, 1825.

Sir,—In presenting you my acknowledgements
for the obliging terms with which you had
the goodness to enclose to me the invitation,
Of the Bunker-Hill Monument Association,
To attend the aproaching celebration,
I have to ask of you, the additional obligation,
That you would assure the Association
Of my respect, that my necessary distance from
the scene, deprives me of the graification,
Which I should have enjoyed by taking a part
in this solemn commemoration.

I am, with great respect, Sir, your very obedient servant. JOHN QUINCY ADAMS.

To the Editor of the Western Recorder.

MR. HASTINGS.—It must be admitted that in the cultivation of music, there is danger of generating a *taste for display*, and that it is of the first importance that measures should be adopted to guard against so great an evil. But though this is an evil of a *'fearful aspect,'* I believe it has been exaggerated in the description, and that it has been *unnecessarily* dragged forward as a preliminary objection against the cultivation of psalmody, by many from whom we had a right to *expect better things*. It has arisen from causes not necessarily connected with the progress of the art, but altogether extraneous to it; and to make such use of it, is as absurd as it is unjust. The absurdity of this objection has been sufficiently exposed by your correspondent Laou, whose remarks should receive the candid and deliberate attention of your readers.

The exercise of psalmody, like that of every other Christian duty, is attended with its peculiar *trials* and temptations; and so long as human nature continues depraved, such trials and temptations will continue to interrupt religious enjoyment. The student of music, like the student of pulpit eloquence, may be excited by a desire to excel, and his pride may be inflamed by public applause; but what clergyman has ever been excused on these grounds from exerting his *utmost skill* in preaching the Gospel? Such an excuse, it is believed, would hardly find an admission among the clergy, and yet I have heard many of them *lament the goodness of the music* in the sanctuary as a sore evil, "tending to the destruction of devotional feelings." The same objection might with equal propriety be brought against the acquisition of theological science, and every other kind of knowledge connected with religion. The pride of *learning* is as deadly a foe to vital godliness as is the pride of musical skill to devotional feeling; and they who object a *taste for display* against the cultivation of psalmody, if they would preserve their character for consistency, should go further and object it against the *whole business* of clerical education.

Many of the abuses of psalmody have undoubtedly originated in the practice of intrusting its direction to improper hands. So little attention and encouragement has been given to sacred music, that few have been disposed to regard it as it really is—*a distinct department of a more general art;* and such has been the apathy of Christians on this subject, that while the secular department has been encouraged, and has advanced rapidly in public favour, the songs of Zion have been left to follow far behind. The pursuit of music as a profession in both departments of the art, has been confined *almost exclusively* to those who have not had the means of acquiring other and more substantial information; and as the imagination, rather than the judgment in such cases, becomes the principal subject of cultivation, it is not to be wondered at that so many of its professors have made shipwreck of personal character. Music, more than any other of the fine arts, is an appeal to the passions; and they who pursue it as their *only business*, are liable by the continued excitement it produces, to become peculiarly susceptible to the influence of accidental causes ,and to lose that calmness and serenity of mind which is so necessary to the perfection of the judgment. That stability of character, and soundness of principle which ought to be possessed by those who have the direction of psalmody, cannot be expected from persons so situated; and little is hazarded in saying that such persons make *very unsuitable leaders.*

But this evil does not end here.—In many places it has been customary to employ leaders and teachers of psalmody of a still more objectionable character. A desire to elevate and improve the music of the sanctuary, has induced many churches to obtain the assistance of *professors of the secular department.* Musicians of this class have generally been educated with a direct view to exhibition, and their feelings and tastes have been disciplined and fitted with unwearied assiduity to the production of theatrical effects. The whole *force of their genius* is brought habitually to bear upon the article of amusement, and the whole business of their lives is diametrically opposite to that of devotion. If we admit that such persons preserve their personal characters free from the stains of actual vice, and that they sometimes, also, preserve a tolerable share of moral feeling, we shall still perceive that all their professional exertions are directed to objects utterly inconsistent with the objects of Christian psalmody. But when we consider that their business to say the least of it, is *extremely liable* to lead them to indulge in the grossest vices, and that few escape unpolluted, we shall without the aid of much philosophy be able to discover that they are *totally unfit to have the charge of any part of the sacred ceremonies.*

I am aware that the practice of employing *secular performers* is limited to our larger cities; but the influence of *city example* in relation to this subject is incalculable. It has degraded the art—it has excited a prejudice against it among certain classes of Christians as unyielding and as immoveable as the Alps; it has vitiated public taste, and driven many from our galleries who under other circumstances, would have cheerfully participated in the exercise of public praise.

To this and other similar causes, we must also attribute the banishment of *Christian* influence from our *singing schools*, and from *too many* of our choirs. And as a necessary consequence of the want of Christian influence, this practice has given a sanction to a *taste for musical display in its most emphatic sense*—a taste for sound in preference to *sentiment*—than which a more vital injury to the cause of psalmody cannot be imagined. But to suppose that there is any peculiarity in the art of music which necessarily leads to evil; or that these evils are the results of the imperfection of the art, is to charge *its mere abuses* to the institution itself, & to its divine Founder. Can it be supposed that the Supreme Governor of the Church has instituted and enjoined the use of ceremonies, which in their very nature are calculated to defeat the objects he intended to promote by them? How then can a want of *fitness* in the institution be objected against the cultivation of psalmody?

Whenever Christians shall awake to the importance of the subject, it will be found that *religious influence* will do much towards removing and correcting existing abuses. This influence cannot, however, be skilfully applied until Christians shall have acquired a competent knowledge of the art—and they ought not to interfere without first acquiring it. Yours,

PHILO LAOU.

COMMUNICATIONS.

To the Editor of the Western Recorder.

MIXED MARRIAGES.

SIR—The communication of *"Crawford"* in the Recorder of the 9th inst. is so singular a production, that I was suprised at finding no notice taken of it in your last paper. It is true, as Crawford states, that *"one* of our eminent statesmen," has "recommended intermarriages with the Indian tribes." Some few individuals in the country may also be in favor of the measure; but no one within my recollection, has ventured to come forth as a champion of the ex-secretary, on this ground; and surely I have not found in my reading a single professing christian, a friend to our missionary operations, who has preceded your correspondent in advocating alliances so repugnant to my ideas of propriety, so prejudicial to the interests of our missionary societies, and so hostile to the best interests of the Indians themselves.

The stand taken by the agents of the Cornwall School, in publicly denouncing such connexions, was to be expected, and will undoubtedly be applauded, by the religious part of community at least, until they are prepared to give their money for the purchase of Indian husbands for their daughters, instead of preparing the young Indians for usefulness in their own tribes.—However, I dislike dealing in round assertions and empty declamation; and will meet Crawford with one *fact* which he seems entirely to have overlooked. In his zeal, and anxiety to support his position, he has assigned the reasons why in his view, those connexions should be encouraged.

His first, and principal reason is, that "such intermarriages will tend to prevent those educated heathen youth from reverting back to paganism." His second consideration grows out of the first, and is, that "the families which spring from such connexions will produce a happy moral influence upon surrounding pagan families." With "the political influence of such marriages" I have no concern at present, nor can I see their necessity in order to "unite the Indian tribes to the U. States in bonds of permanent friendship." All these views of the subject might have weight, were there not "a more excellent way" provided; and this brings me to the point. The fact to which I allude, and which has been overlooked by Crawford, is, that there are other females with whom our red brethren may connect themselves, and dervie all the benefits that can be anticipated, in a moral view, by their union to the whites. *The number of civilized and pious heathen* FEMALES *is doubtless much greater than that of the* MALES; and should the young men confine themselves to them in forming their matrimonial connexions, there could be no danger of their "reverting back to paganism," and the "happy moral influence" of their families would probably be greater than would be that of a mixed race, inasmuch as the contrast between them and their neighbours would be greater and more impressive.

Our aborigines *may be* the "descendants of Israel;" that they possess "native talent" equally with their white neighbors; will not be questioned; and that their preservation, civilization, and conversion to christianity are objects of vast importance, is readily admitted. But, as their improvement must be effected by the use of means, and as our fellow-citizens, together with their sons and daughters, are the instruments which Divine Providence is employing and will employ, to promote and accomplish this end, every measure which is calculated to stint the charities, weaken the sympathies, or excite the disaffection of our people, should be studiously avoided, and meet with "unqualified disapprobation."

Crawford remarks, that "such marriages will be the most effectual means of exalting the Indian character." *I* would inquire, whether the reputation of a Ross, an Arch, or a Brown, would be *exalted* by a connexion with an ordinary white female? And whether the suffering of intermarriages between the "heathen youth" and our females is not subversive of the very design of the founders and supporters of the Cornwall School? The young men are sent there to qualify them for usefulness at home, by exhibiting to the pagans,in their fullest extent, and in their various relations, the advantages resulting from civilization and Christianity. Send those young men home, well instructed, and acting under the influence of the religion of Jesus; let them select for their partners in life, those pious females who have been educated at our missionary stations; and then, and not till then, shall we witness the full force of their example, and the extent of their influence. A civilized and religious Indian family, must be a delightful object; but I suspect few of us would go among a mongrel race, without feeling such sensations as would promote almost any thing rather than missionary exertions. If the young Indians are to be supplied with wives from among us, I think our missionary families cannot be recalled too soon, nor the funds of our societies too speedily exhausted.

Crawford may tax me with pride, if he pleases; but his, or any other project, that will disaffect our friends to our missionary operations, will inevitably retard, if not defeat, the civilization and evangelizing of the pagans.

H. T.

MISCELLANEOUS.

MISSIONS TO THE HEATHEN.

From Sancho, the Proverbialist.

"A society of Churchmen, who had, for the last century, been engaged, among other benevolent designs, in conveying the knowledge of Christianity to the heathen, convened a meeting near my aunt's mansion house, to consider the means of extending to about sixty millions of poor idolatrous Hindoos the knowledge of Christianity.

"Now, whatever religion and wisdom might urge upon so plain a point, *mere* prudence could not but be alarmed at an attempt, however quiet, to disturb the creed of sixty millions of people. Accordingly, having entered the assembly, I rose and to the admiration of my aunt, made the following oration:

"I rise, sir to oppose the motion which has been submitted to the assembly, on the following grounds—

"In the first place the Hindoos are savages, and Christianity was never designed for savages.

"In the second place, the religion of the Hindoos is a very good religion—why then should we wish to change it?

"In the third place, their religion has made them excellent slaves for centuries—why then teach them a religion which is only fit for freemen?

"In the fourth place, they are sunk so deep in vice and misery, that it is impossible to release them from it—why then attempt it?

"In the fifty place, who would think of beginning to convert foreign nations, till we have converted every one of our own people?

"Sixthly, when the time comes for the general conversion of the world, some sign will be sent from heaven to tell us it.

"Such, sir, are my reasons for resisting the measure; and whoever promotes it and opposes me, is an enthusiast, and an enemy to the king, and to the church of England."

"Having made my speech, I will own that I expected, as the very smallest return, the loud acclamations of the astonished assembly. But a most profound silence ensued; till a clergyman, who; I then thought, looked old enough to know better, arose, and thus addressed the assembly—

"Instead, sir, of replying directly to the reasonings of the speaker who has preceded me, I will simply put another case, and request his decision upon it. Suppose instead of the present assembly, a thousand Peruvians convened on the banks of the Amazon, to take into consideration a supplication from the nations of Europe, to supply them with that bark of Peru, which is the only known antidote for a large class of our diseases. And conceive, if you will, the preceding speaker, who, I am sure, would be happy to undertake the embassage, to be the advocate of these feverish and agueish nations, to the only possessors of this antidote. Imagine him to arise amidst the tawny multitude, and with much feeling and emphasis to state, that at least sixty millions of people depended upon their determination for health and life. At once, I am persuaded, the cry of that multitude would interrupt the pleadings of the orator, and one and all would exclaim, 'Give them bark! give them bark! and let not an European perish, whom it is possible for a Peruvian to save.' Thus far all would be well. But conceive, instead of the assembly being permitted to act upon this benevolent decision, some Peruvian, of an age in which the prevalence of policy or mere prudence over justice and benevolence is more intelligible and pardonable, to arise, and thus to address his countrymen—

"Peruvians, you are far too precipitate. Consider, I beseech you, the character and circumstances of the persons for whom this privilege is demanded.

"In the first place they are civilized nations—they read and write, they sleep in beds, and ride in coaches; they wear coats and trowsers—who then will say, that bark is meant for such persons as these?

"In the second place, their fevers and agues may have many excellences with which we are unacquainted—why then attempt to cure them?

"In the third place, their fevers and agues assist exceedingly to thin their armies—why then, strengthen them, merely to destroy ourselves?

"Fourthly, those fevers and agues are so deep seated and violent, that it is impossible to cure them—why then attempt it?

"In the fifth place, who would think of curing foreign nations, till we have cured all the sick in Peru?

"Sixthly, when the time comes for the general cure of fevers and agues, I have no doubt but the Great Spirit will give us some sign from the mountains.

"Such, Peruvians, are my reasons for opposing the wish of the speaker; and whoever promotes it, or opposes me, is a madman, and an enemy both to the Incas and the Great Spirit.

"Now then," continued the old clergyman, "supposing the Peruvian orator thus to reason, I should be glad to know by what answer that young gentleman would repel his arguments."

He then, to my infinite horror, sat down, and left me, with the eyes of the assembly fixed upon me, as if waiting for my reply; but not having any precisely ready, I thought it best to be taken suddenly ill, and to leave the room.

FIELD OF CHRISTIAN LABOUR.

Extract of a speech delivered by Rev. Mr. Dwight, of Boston, before the London Sunday School Union.

How wonderfully God is opening the field of Christian labour to those who have now the privilege of engaging in it! Look at Greece and South America, where God is preparing the way raising every valley, and depressing every hill. There was this peculiarity in the ways of Brovidence—are these countries turning their eyes to Catholic nations? No. Is Greece looking to the Greek church? No. Among the Greeks whom he had seen in Italy in considerable numbers, he found their attention directed not northward, but westward—to England and the United States. On landing in Italy, he inquired, in French, of a person, the way to the college, the stranger whispered in his ear, 'I am a Greek,' and was so delighted with the reply, 'I am an American,' that he threw his arms around him, (Mr. D.) and was about to kiss him. Afterwards, meeting this Greek, and conversation arising about pictures, he remarked concerning one that it was 'by the *unfortunate David;*' but recollecting the public situation in which the conversation took place, he whispered; 'the remark may cost me dear;' and so it proved; for he received a letter from the police to depart from the Austrian dominions in 24 hours. Mr. D. trusted that Providence had shielded the Greeks from any other than Protestant influence, which would open their hearts to the light of knowledge, and which this Society sought to diffuse not merely with a national, but a mundane, spirit.

UNFAITHFULNESS.

Some years ago, there was a nobleman, who, though a frequent attendant at church, and very kind to the clergyman of the parish, lived in the practice of many dreadful sins. When laid upon his death-bed, he sent for the clergyman: and, addressing him by his name, said, "Did you know I was living in the practice of such and such sins?" naming them. "Yes, my lord; I did."—"You did! (replied the nobleman,) then why did you not warn me of the consequences?" "I am sorry I did not, (replied the clergyman,) but I was afraid of offending your lordship, knowing how kind you have always been to me; and having a large family chiefly dependant on your lordship's favor——." When he was suddenly stopped by the nobleman who exclaimed—"wretched man! through your negligence I am damned!" And then soon after expired!

REMOVAL.

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

MEXICO ACADEMY.

THE next term will commence on the 13th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00

For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 3 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,

J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

THE subscribers are now receivingfrom N. York and Philadelphia, their secondsupply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other esteblishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

JOHN CAMP & Co. No. 98, Genesee street. Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y38

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also,—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*